ALEX. Van SUCHTEN

Maurice OF THE Bernard 1766

SECRETS OF ANTIMONY: IN TWO TREATISES.

Translated out of High-Dutch by Dr. C. a Person of great Skill in Chymistry. To which is added B. Valentine's Salt of *Antimony*, with its Use.

LONDON,

Printed, and are to be sold by *Moses Pitt* at the *White Hart* in *Little Britain*, 1670.

24226.25.5 1860, July 11,
Gray Fund.
Ex Libris .06
843/60

Joa: Edgar

Dragon March 15 1704

THE PREFACE.

Of the Cauſes of this Treatiſe. Concerning what matter he is about to write; and for whoſe ſake.

Courteous & Kind Reader,

THere are Two Things which have cauſed me to write of the Phyſical uſe of Antimony, *which*

we in Dutch *call* Spiels-Glals, viz. *The Time and the Neceſſities of the Sick; for ſeeing that Almighty God hath taken pity in theſe laſt times of the Infirmities and Weakneſſes of Mankind, and by ſome Learned men hath revealed divers Secrets in Nature, through which we may preſerve our Bodies, and cure all its Infirmities; yet hath Satan the Enemy of our Life, likewiſe raiſed up ſcribling Writers to deſtroy and cry down theſe Gifts of God; by the which the young Students in Phyſick are terrified, and leave the Corn, and follow*

the

the Chaffe; and at length this gift of God will be loſt, and the Seed of the Devil will be honoured in the place thereof.

But that this may not be done, firſt, the Time requireth that we who know theſe Secrets, and have tried them, ſhould ſet our ſelves againſt the Criers down of this Truth, and anſwer for theſe gifts of God, that every one at leaſt might be a debtor to the truth, and yet that Pearls might not be caſt to Swine and trampled under their feet. Secondly, The Love of our Neighbour compels us alſo, and the great Neceſſities of the Sick, that

they be not robbed of the faithfulleſt Medicine, to the which they next under God may put their chiefeſt hope, both for the preſervation, and the curing of hidden Infirmities; by the which we ſeek not for vain glory, but only for the honour of God. In his name therefore will we begin to write of the above-mentioned Mineral, wherein we will not trouble our ſelves to tell you what others, both new & old Phyſicians and Alchymiſts, have written; nor will we write down our opinions which we have made or imagined out of Paracelſus, *and other Books;*

Books; as the cuſtom is at this time, out of an old Garment to make a new one; but what we certainly know, what our eyes have ſeen, our hands handled, and our experience confirmed, that will we ſpeak and write for the beſt inſtruction of thoſe young men who will learn; not for you Galeniſts, *for ye can find more Secrets in your Books than are in Nature; not for you* Paracelſians, *for you have learned far more out of* Paracelſus *than I know: Alſo not for you* Alchymiſts. *for I write here only of Phyſick; but for you young Phyſicians,*

who are not polluted with Opinions, nor ſworn to any Maſters words: To you dedicate I this Treatiſe which is written plain and clear, without oſtentation; eaſie enough to be underſtood by the Honeſt, but dark enough to the Deſpiſers and Scorners, of which this World at preſent is very full.

ALEX.

ALEX. VAN SUCHTEN OF THE SECRETS OF ANTIMONY.

The FIRST TREATISE.

CHAP. I.

What ♁ is which is digged out of the Mines, and sold in the Shops; and that ☿ Philosophor. may be made out of it.

IT is not our meaning to write and dispute, out of what ♁ first cometh, as some have done; for

if we ſhould declare his Original, we muſt make a long proceſs, and draw in divers things which are better concealed, becauſe they belong not to the Phyſician. But thus much may we declare, that it is not a Metal as ſome think, either Lead Ore, or Lead aduſt; which perchance they therefore ſay, becauſe that in his reduction Lead may be made out of it. But it is not Lead in his foundation; for out of ☿ alſo can ♄ be eaſily made, and yet it will not follow that ☿ cometh from ♄, therefore is ♂ no Metal, yet created of God out of a Metalline matter, that is out of ☿ digeſted in the Bowels of the Earth with ☥, but not with Metalline ☥, otherwiſe it would be a Metal; therefore that it is not a Metal, the Form is the Cauſe, and not the Matter; for in matter Me-

Lead. Tin Mercury Sulphur

Metals and ♂ are all one. Now this ☿ which is in ♂ can be altered by digestion, and be made so clear and pure as the ☿ in ☉ can ever be made by Nature; but the ☿ in other Metals can never come to such purity; and this is the difference in the ☿s of Metals and ♂, that this can be transmuted, but theirs not; therefore is ♂ an imperfect Metal, and in Philosophy called ♄, of which *Rhasis* writeth, that in ♄ ☉ and ☾ are contained, *in potentia*, not visibly. Also *Pythagoras* saith, *All Secrets are in* ♄, and this ♄ is our Lead, which we Physicians must know and understand; for it is created for us, it is ours, and not mothers: So then if it be ours, we will know how to prepare and digest it, that the Medicines may be made out of it which is in it; even as out of a Golden

Jupiter Saturn

Marchasite, by the art of Refining Gold may be melted; so also out of ♂ by Art is *Aurum Medicorum* made, which, which also wise men even from the beginning of the world (amongst which have been many Kings and Noblemen) have sought and obtained, and left us the Art which they have found; by the which we also might be made partakers of this unspeakable Treasure: this Art have they named *Alchimy*, that is, the Art of Preparing, which we Physicians must also know certainly, as a *Tanner* his Liquor, and not spend our time in turning over Leaves, or any other Arts, which by the miss-understanding of Names after the death of the first *Egyptian* Wise men sprung forth and breathed into us by Satan, by the which we spend our youth so miserably

and

and unprofitably, and at the end know less than at the beginning; therefore shall we Physicians wait on our Callings, and prepare Medicines for the Sick to whom we are called, leaving other things to others, who have time and leisure to search Curiosities.

Now for the preparation of ☉, know that ♁ is an Earth where lieth a Metal called ☿, this must the Physician draw from ☉, but the Miner shall first melt ☉ from his Mineral Earth wherein it grew, and purifie it: When this is finished, then he hath done his work, and shall commit it to the farther work of the Physician: Now as the Miner separateth ☉ from the earth wherein it grew, that is, from the superfluous Mineral moisture of ♁, and much earthy ♃, this separation

must be made that the Metalline Splendor that appeareth in ♂ may not be burned, but drawn forth higher and better; which so soon as the Slack cometh from it, shi-

" *Regulus* of
" ♂ is Philo-
" sophers ☿.

neth forth; it is then no more ♂, * but ☿ *Philosophor*. and may be cast as another Metal, and flow-eth as pure ☿; by these signs shall one know that it is no more ♂ but ☿; which differ as much from one another as ☉ and Gold earth, for ☉ Marchasite or Earth is not ☉, but hath ☉ in it, which the Refiner separateth; so is ♂ not ☿, but hath ☿ in it, which the Physician shall separate.

" Thus is ☿ made out of ♂, out of ♄ *Argent-vive*, which belong-eth to the Physician, out of which he shall farther make ☾, and out of ☾ ☉, so hath his work an end.

CHAP.

CHAP. II.

Of the Venom of the Physical ☿, his heat and ♀, and of the Glass of ♂.

THough we have said of ☿ that it is drawn out of ♂ by the Art of separation; yet let no man think that by this work the Medicine is perfected; for this ☿ is an immature Plant full of poyson, by no means to be used by the sick; but this poison is only the crudity of ☿, for it is ev'n so raw as common *Argent-vive*, although it be coagulated by Nature, yet the ♀ is only external in it, and not rooted in it, therefore it is even as crude as common *Argent-vive*; and *Arg. vive* may very easily be drawn out of it, which

is as crude and volatile as the other. Experience also proveth this; for if ☉ be amalgamated with this *Arg. vive*, it flieth far sooner from it by Fire, than the common *Argent-vive*: by the which we may gather that the common *Argent-vive* is better digested than this, so is there also a greater heat in it; for if you set this amalgamated with ☉ in a Glass to coagulate, the Amalgam will be, the longer it is digested, the more moist, and never be coagulated, as it hath hapned to to us; but the Amalgam with common ☿ is presently hard with heat, and black, and will be a red Powder, which cannot be done by this *Arg. vive*; for the heat in it is so great, that the cold of ☉ cannot have any action thereon. So then is ☿ nothing else but *Arg. vive*, to the which

Mineral

Mineral ♀ cleaveth, and it is a pure clear ♀, yet rare and imperfect; but when it is digested, and brought to his perfection, then it is that *Arcanum* which ingeth his *Arg. vive*, and transmuteth it from its poysonous nature into the noblest Medicine which hath not its like in the world. Ye " shall also know that this ♀ when " it is brought to his perfection, is " no Body, but a Chaos, that is, a " Spirit; for in the first separation of ☿, cometh all the Earth therefrom wherein this Spirit lieth, as the impure from the pure: but it is (as we have mentioned before) not as yet a Medicine, much lesse when it is not separated, but is mixed with his Slack or *Faces*; for the Accidents which hang on this ☿, *viz.* the Arsenical Moisture and Earthy ♀ are dangerous poysons, which strengthen

and

and increase the malignity of ☿, from the which let every Physician keep himself, not following the use of ♁ Vitrificate; for though vitrificate ♁ hath done much good (as hath been found by experience, against which none can speak) and performed such cures as could never have been done by the Apothecaries Drugs and Compositions; yet it is not as yet the right Medicine, for the Humid and Terrestrial Mineral Venenosity is not separated from his ☿, as they think, by Calcination, but the Mineral is the more strongly mixt with the ☿, that only flieth away from it, in which the Metalline form lieth, which ought not to be separated from ☿, but from the Centre to the Superficies it is wholly drawn from it, so that the Terrestrial *Fæces* fall from it; for they cannot mix them-

Glass of ♁

themselves with the Form, but when the Form is driven forth by the Fire, and the Compound is destroyed. So remain the *Faces* mixt with the good ☿, and the Physick arising from such Calcination is poyson; therefore must the Metallick form be preserved; for it is a living Fire, which performeth all that is done in this work, even to the end of the complete Digestion; wherefore the Ancients write thus: As the ablution of the Elements is made by virtue of Fire, so the conjunction of them afterwards is done without it: The Fire in this Mineral is its Life, through which it is purified; not with any artificial Fires, as some think by Calcinations, others by sublimations, the third by Evacuations; this man hath the Medicine in a Diaphanous Glass; another in a White

White or Red Powder; the third in Oyle, Rose-water, Aqua-vitæ, &c.

Oh! ye Physicians, what will our posterity say, when they shall read our Books, and find such folly therein? ye cause by your Writings nothing more than that you make the young Physicians to erre, and also those that are not Physicians. As *Paracelsus* by his noble Art which he (while he lived, preserved in honour with Princes and Nobles, some of which are yet living) hath proved and given them cause better to weigh your Grounds; and lastly to mark from your practice that what you use for your Patients is erroneous Phantasie: So now if you would go about ♁, learn first to know what it is, what it hides in it, how the same may be brought out of darkness into

light;

light; and farther, to what end God hath ordained it, and then ye your selves will be ashamed of your Rosewater and other Slops, I say, and teach you that out of ♂ shall ☿ be made, and not a Glass, nor Sublimate, nor Oyle, nor Water, but our Metal ☿, which yet is not a Medicine, and because of his immature and Marchasite nature cannot be digested in the Stomach, much less come to the end and place where the sickness lieth, and therefore it worketh only on the Stomach, and causeth cruel vomitings; not only from his own Nature, but also by the Poysons above mentioned, which as yet cleave to the Glass, and troubleth very much our *Archeus* in the Stomach, that it indures not Sickness with these poysons mingled with it, but must cast them forth upward. Now this

Archeus

Archeus is the Intelligence and power of God, which well knoweth what hurt this Poyſon doth, if it remain with us; therefore for the rectifying of the Body and Life, it permits not the poyſon to ſtay long, but chaſeth his Enemy out, and with it the Diſeaſe which is ſetled in that place. Of this *Archeus* of *Paracelſus* we will clearly write in the Treatiſe of the Adminiſtration of this Myſtery. Now to proceed, and diligently to treat of the digeſtion of ☿, how the Phyſician ſhall make Silver out of him; ſo much as will be convenient for us to mention; and we will not through Envy conceal what is to be ſpoken.

CHAP.

CHAP. III.

Why he delivereth nothing more of the ☿ *Physical; wherefore the* Chymists *are frustrated of their hope: Of the divers Names of this* Magistery *: Of the Instrument of the Physician ; and true digestion of the Physical* Mercury, *and* Stella Signata.

THus is ☿ born of a pure Virgin ♀, the noblest Creature that God hath created after the Soul of Man ; but it is as a little Child, naked and poor, by reason of the poverty of the Artists, who

who seeking nothing but Riches neglect all other things, and cast them under the Board; but God is this Child's Patron and protector. Through him it groweth, and is born again, and then as a strong Champion and *Hercules*, it tameth all evil things; the scorn which now lieth upon him hurteth him not, but falleth on the Scorner, and must at last cost him dear, that is, his Life. ☿ remaineth alwaies ☿; yea to the end of the world must it remain; yea, though all the Physicians past, and now living, with all their Books should so pass away that their Names should be no more; yet they will remain whom ☿ hath made Physicians. I have many Reasons for to declare divers Mysteries concerning this Magical ☿, and would questionless do the greatest service I can

for

for the lovers of Truth, who as yet have not drunk out of the *Babiloniſh* Cup: But becauſe I ſee that the world is blinded and ſeduced by the Sophiſtical Names and Titles, that they hold their Sayings and Writings for Oracles of *Apollo*, by which means the Sophiſters cauſe that other men to whom God hath imparted ſomewhat of his Truth, are deſpiſed, reproached and ſcorned; ſo that the Magiſtrate cannot take notice of the Fools and Aſſes who ſit behind his Ears, otherwiſe might his Roſt-meat burn on the Spit. For theſe Cauſes will I a while be ſilent, but it troubles me that the Lovers of the Truth muſt value Sophiſters, who are upheld by many, and may boldly write Lies for Medicines; yet by their operations cannot warrant the leaſt Letter of their Writings;

but seeing the obstinate will not abstain from their Errours (which notwithstanding in their heart they perceive, and not the least amongst them have lamented to me) they are not worthy that we should open our Mysteries or Physick to them; wherefore let it remain hid, that God would have it so for our sins, who will open the Eyes of his, whom I will help as much as I can. And I say farther of *Mercury*, that it is an immature Medicine, as a sowre green Apple, and harsh Grapes, not to be eaten; it is
" then to be digested and matured
" from Heaven: so also understand concerning this *Mercury*, it must be matured from Heaven, not by our Fantastick Heats of the first, second, third and fourth Degree, our Artificial Fires bring no profit hither, therefore it shall not

be digested in B. M. Sand, Ashes, or Horse-dung, but from Heaven only. As for example, if thou seest a ripe Pear on the Tree, thou canst easily eat it, but if it be hard and stony, let it remain on the Tree till it by time be made sweet, so it is lovely to be eaten; but if thou breakest it off, and wilt digest it thy self in an Oven, or with any other heat, what makest thou? what difference is there between the Pears which thou and the time hath matured? verily a very great one. So also it happeneth to the *Alchymists*; who make rare Furnaces, and find out subtil Digestions, yet therewith at length perform nothing. The reason will I tell you, that you may perform the right Digestions of *Mercury*; the *Alchymists* perswade themselves (Oh! how many years lay I also sick in this

Spittle) that one may make a fir
ſo ingenioufly and artificially, tha
As one thing may be brought into a
nother; but it is a great errou
in them, that they conſider no
that their fire is not that by whic
God works mediately. Seein
now their Fire is not the Inſtru
ment of God the Creator, ho
then would they make that whic
belongeth to this Divine Inſtru
ment alone, and to no other
God uſeth not our fire: for h
maketh and matureth nothin
therewith; but he can well bur
up by his fiery Inſtrument, an
what he hath made bring to no
thing thereby. * What ripenet
the corn in the Field, the Frui
in the Garden, the Grapes on th
Vine? Doth not God by th
Heavens which are his Inſtru
ments? Could we perform the
things by our Fires, were w

greate

greater than we are? But it hath not pleased God to have it so; therefore can we not do it.

Now then we must mature our *Mercury*, but our Fire cannot mature it; it followeth then that we must have the right Fire; but where shall we take it? where would we seek it? in *Plato*, *Galen*, *Aristotle*, *Avicen*? These have said nothing certain concerning this great Light; moreover, *Galen* was a wicked Reprover of Christ: Where find we it then? in *Paracelsus*? Indeed he hath written many things of it, but with that subtilty, after the Cabalistical manner, that ye can tast nothing therein. Shall we fly up to Heaven and pull it out of the hand of God? No, he must truly be a simple man, who knoweth not that a great Mystery lieth in this: What! Think you that it

fell from Heaven upon the old Wise men? No, they have taken unspeakable pains, by which they have obtained it: Afterwards through Parables, Allegories Metaphors, they have set it forth and described it in their Books. Shall we now lay it forth so plainly to thee, who art a *Galenist* or *Paracelsian*, that thou maist take it away when thou pleasest? It comes truly to none in this fashion; we must pray to God for grace, and do what others have done: It is called *Donum Dei*; it is of God, therefore not of man, or of any Creature: We must give no man that which is not our own; but we will shew where it is to be sought & found: So have the Wise-men written many Books thereof; and every one treateth thereof according to his hearts desire; we have of

Books

Books many, and they shall be common so long till *Helias* comes, and layeth forth these things for us; but this I will say, that the *Alchymists* (I understand not here those Sots who will make others rich, yet are Beggars themselves) have called this Mystery the *Philosophers Stone*, the *Blessed Holy Stone*, for this cause that God hath placed it in an Earthy, Stony and contemptible Matter: the *Arabians* have called it *Alchymy*, because *Alchymy* is an Instrument which divideth the good from the bad; and what is not mature it matureth. The *Astronomers* say it is *Sol* that bringeth all Fruits to their maturity: So is this Mystery according to the Similitude called the *Sun* also; *Paracelsus* also in many places calleth it Gold, as in that place where he saith, *Let Gold be the Seed, be*

Elias

☉ in ♂

thou the growing Plant, &c. it hath yet many other names in other Faculties and Sciences, which I pass by.

Now all these names are given it from Man, but God perhaps hath given it another name, which as yet is hid amongst Men; in *Archidoxis* it is called Quintessence, and thus defined by *Paracelsus*; *Quintessence is a corporeal matter, drawn out of all Vegetables, and all things which have Life, separated from all impurities and corruptions, subtilized up to the highest purity, divided from all Elements.* In this description he teacheth, that this Mystery is the Life of Creatures, yet a corporeal Life; for in all things is life, but not corporeal in all.

No Spirit is in our power, therefore is this life made a body, and by God given to whom he pleaseth.

pleaseth. What may be written plainer? Then, as it is said, that this Fire is life, and, that no Man be seduced, it's not the life of every thing, but a corporeal life; What make we then with our Fire, which is not a life, but the death of all things? Therefore he that will prepare this Physical Matter, that is the above-mentioned *Mercury*, he must study Books, for therein this Preparation is taught, that is, in Chymical Books, of which we have very many good and bad, true and false. If thou objectest against me, That not only the common people, but also great Nobles, have laboured a long time in *Alchymy* with great expence, amongst the which there have been very learned Men, yet of them none have found any thing. I answer, That this Noble Art

requires

requires a ſound mā, all theſe have been ſick; for they have had the Gold Sickneſs, which hath darkened their Senſes, ſo that they cannot underſtand the terms which the Wiſemen uſe in the deſcription of this Art; only ſeeking with hot deſire, that which they ſhall never find: But what is to be found, that ſeek they not; therefore they work in vain. Who is to be blamed, the Art, or theſe Artiſts that they underſtand nothing? *Alchymy* is a pure and uncorrupted Virgin, ſhe caſts off the rational Man and will have an intellectual one; of whom, at this preſent, I ſee but few: Let no Mans Reaſon deceive him, we cannot be without errours, for very much of the Idol hangeth on it; in the Mind, is the true Intellect which we muſt follow, not Reaſon; ſo

ſhall

shall we get in, and thereby understand the Wisemen, who write rare things, and easily know what it is; & that the Physician above all other learned Men, must take notice how God hath placed him in his stead for to help the sick, and therefore given him his Instrument, which he hath given to none other than to the Physician alone. Therefore have I made this Chapter, to shew you what belongeth to this digestion, namely, that it is not Natural, but altogether Divine. The first Operation of the Refiner, is Natural; the second of the Physician, is Natural also; but the third, is Divine; for God worketh here alone, and the Physician setteth in his stead, he hath that Divine Instrument in his hand, and maketh what is commanded him: Now the Operation

tion is thus done; God who created the World spake the word, and it was made: So here also; so soon as *Mercury* perceiveth the ☉ ☌ ☿ power of God *Sol*, it is no longer *Mercury*, but *Luna*; because of this sudden and wonderful operation will this work be called a *Magistery*, of which also *Paracelsus* writeth in his Archidoxes. That is called a *Magistery*, which is drawn out of a thing without separation and Elemental preparation, and is by addition drawn into such a matter, and preserved. These are the words of *Paracelsus*, and they are true, that this *Mercury* is wholly changed and turned about, so that what was inward, *viz.* the Signate ☿ ✶ ℞ ♂ Star, is drawn outward, but no part separated from another.

The Addition of the Instrument, that is Quintessence goeth through

through the *Mercury*, and remaineth with it; and seeing the Quintessence belongeth to Life, it changeth the *Mercury*, so that now *Mercury* is nothing else but Life it self also, and this operation is done very quickly, without any Elemental working; for as every Workman adorneth his work, and giveth it his Mark, by the which his Master-piece is known; so also God marketh this his Creation, and giveth it the noblest Sign that is in Heaven: * *Paracelsus* calleth it the signate star, and saith they are Treasures which neither the Pope nor the Emperor can buy. This Art *Paracelsus* extolleth very high, and justly, for it is a perfect gift, descending from the Father of Light, and it is not of man; for this sign God gives, therefore must he be called on.

He

He is then wholly a Fool, who cannot see this rare and wonderful thing, by this sign shall you know their perfect Digestion, which in the root is nothing else than the manifestation of that which is hid. *Mercury* is outwardly a poyson, inwardly a medicine; ye shall by no means think that any poyson ought to be separated from him, as many understand, through rare preparations; all that's in it must remain together, and only be regenerated; for through this regeneration will the bad be made good, and the poyson a medicine: therefore it is necessary that every Physician know fundamentally what Regeneration is, not according to any opinion, but with his Eyes he must see it, with his hands handle it, and in his understanding find out his possibility:

What

What Physitian hath not this Knowledge, let him not meddle with *Mercury*; it is not for him: But who earnestly thirsteth after the knowledge of Nature, and is well experienced in Chymistry, may take *Mercury* in hand. What I mention, seek therein, all is in it, and if thou rightly goest about it, thou shalt experimentally find that which I have met with; then shalt thou see that I have written not out of hate and envy, but from a true heart, for all Lovers of Truth, this Treatise, not according to my thoughts and speculations, but from perfect experience, which Time according to Gods Will hath manifested to me. According to my experience will I at last shew also the manual operation in this Work, and what *Mercury* is then; and

and farther impart to you honest Physicians wholly and truly what his Physical power is.

CHAP. IV.

Of the Form of Luna de Auro potabili, *or* ☥ *of the Philosophers, Of the twofold Life of Man, and its Nourishment, and how out of* Luna *the Physician makes* Sol Philosophor.

NOw come we to the Harvest; the Summer hath perfected his work, and matured the Fruits, the Corn must be mowen, the Apples gathered, and the Grapes pressed; for these things

things manual operation is required, as in the beginning the Husbandman must work, till his Land, sow his Land, afterwards let God work; at last his work beginneth again, to cut down his Corn, to separate the Corn and Chaffe from one another: So must also the Physician do; first wash the Medicinal matter with his hands, then sow the Gold therein, and let it grow by the blessing of God, and in harvest separate and preserve the Medicine from his Body, for which end manual operation is also required; for God maketh not for us Bread out of Corn, or Wine out of Grapes, the Baker and Vineroone must do these things: God lets Silver grow out of ♄ for us, and gives it into our hands, that we may farther make *Sol* out of it with our hands; for in this *Luna* is our *Sol*,

as the Corn in the Ear and Stalk, as in the other Chapter it was shewn that the Metalline Form which appeareth in ☽ ought not to be forced out through Fire, but as gently as may be; be drawn out, and the longer the more; so know that this form must remain, even to the whiteness of ☾, for then it is in his highest degree;

♀ of ♂ "ye have also heard that the Form "is a Fire, which purifies the mat-"ter wherein it is from all impuri-"ties, this same form is also the "Life of the Matter; and of all Metals when the Form cometh away so live they not; now the ♀ hath had this Life as the ☾ hath it now; there is a life in both which changeth not self; as the Child first born hath a life even as perfect as a man, but the strength of "a man he hath not: So our ♀ is as "a weak Child, but the ☾ as a strong

man, and there is as much in the one as in the other; the strength and power which time and the nourishment give the matter only excepted: the matter groweth thereby, not the form, in Vegetables according to the quantity; but of ☿ not of one Ounce is made ten. The sickness only groweth in the health, and if the form is pure, the matter is also pure; although they are together, yet is there no perfect mixture, but one can be separated from another, which in Physick the Physician must do: But will you make Metals thereout, so must no separation be made, but an universal mixture, the form and matter may be made one *Individuum*. Who hath this ☾ and knoweth it, he hath that which from the beginning of the world was sought of all men; it is matter of health

☉ ✶ ℞ of ♂

" and riches, and both flow from
" one Fountain called Wisdom, the
" Physician taketh his Gold there-
" out, the Refiner also that which
" is his. What belongeth to the
Physician I meddle with, and will
leave the other for the Refiner;
the Physical part have I taught,
the other can I not. Therefore
let the form stand, and say only
that it is a living Body, the sub-
ject of all wonders, and the se-
cret of the secrets of God; this
Body is not profitable to the Phy-
sician, therefore shall he part it
from the form, it divideth it self
easily. It is *Aurum Potabile* of the
Physicians, and coagulateth Oil.
When it is liquid, it is as red as
the soundest Bloud; when it is
coagulated, it is of a Golden co-
lour, his right name is ☥ *Philoso-
rum*; when the Physician ob-
taineth this ☥, then hath his Al-

chymical

chymical work an end. Now will I shew you what this Pearl is, which adorneth the Physician over all Medicines, and wherefore in this Mineral the highest Medicine is hid which is not to be found in any other thing that groweth out of the earth; not but that there are Medicines also in Plants, though some phantastick Alchymists deny it: But as in metals there is that which is not in plants; so also in plants hath God created that which metals have not, as I will sufficiently declare in my Books of the use and application of this ☿. Now know that man hath two Lives in him, one of the Soul, the other of the palpable Body; the Soul hath an immortal Life, the Body a short and mortal Life, that is dissolvable, because Life is separated from the Body, not the Life di-

eth; but it is called mortal, be
cauſe by diſſolution the Com
pound periſheth: this ſhort Lif
by Phyſicians is called *Balſam*, be
cauſe it is the Medicine whic
preſerveth the Body from putre
faction, that it fall not into piece
that is, be ſick; and if it be ſick
it is alſo the Medicine that hea
eth it, not *Sage*, *Baulm* or *Endiv*
but the *Balſam* muſt do it; fo
plants nouriſh only the palpabl
Body, but not the Life that
the *Balſam*; now if the *Balſam* b
infernal impure (be it from the ~~celeſti~~
influence from whence the greate
eſt ſickneſſes come, or from othe
Accidents) and therefore canno
help the ſick, then it is by Ali
ments ſtrengthened; but its nou
riſhment is out of that we eat
for of the ſame things we ar
made, we are alſo fed and nou
riſhed.

Bu

But now is our palpable Body, together with its Life, made of God, and taken out of the world; what is in the great world is also in the less, therefore is man called a *Microcosm*: From whom shall the Son who is in want receive but from the Father? for the Father is most loving to his Child; if his Son hungers, he feeds him; if he be naked, he cloaths him; our Body hath need of both: Is the Body sick by heat or cold, so must it be cloathed; the palpable must have corporeal things, the spiritual part spiritual. Is the sickness in the Body? it is to be cured by the substance of plants: Is it in the *Balsam*, that is, in the Life? it shall in like manner be cured by the *Balsam* of plants; thus are both cured. But here is a great point to be observed, and the secret of all Medicines.

If in the Epilepsie, our *Balsam* is nourished by Pyony, Misseto; in the Palsie with Lavender, yet the *Balsam* of these Plants cannot help our *Balsam*, for the Disease will not away from the sick: Here lyeth the Stone whereon *Galen* & *Avicen*, &c. hath fallen together; and it is true, and will be always true that *Paracelsus* writeth; and hither *Hypocrates* referred all his Extracts, and decreed to take that Body which is before you, and to preserve it, being mortal, with a mortal Remedy. At this present day there is no other Art amongst the Physicians, than to heal and purifie our impure *Balsam* with the *Balsam* of Plants, which is impossible, as we see in the Gout, Leprosie, Palsie, that they can perform nothing by their Purgations, yet they would over-perswade

swade us, and make us blind: Think not that the work of the Physician is in sweating; but in the Cure of his Patient: We grant and know that if the Disease be in the corporeal Mass, that they have Medicines enough: But if in the *Balsam*, wherein most lyeth, neither *Avicen* nor *Galen* knew any Medicine experimentally; the reason is, that *Galen* was an Heathen & an Idolater; but this knowledge (Reader understand me right) comes from Theologie: Had *Galen* understood the least letter thereof, he had written better of the foundation of Physick, that *Paracelsus* after him needed not to have done; but seeing that he blameth the Prophets & the Son of God, what was his knowledge in the Mysteries of Nature? or what know ye, their Disciples, in

that

that secret of Physick wherein God worketh truly: Your Father was a wicked man, what are ye his Children? Ye are not in this guiltless, that ye say if *Galen* had been born in *Christendom*, and known Christ, he had written other things. Tell me one thing; when was *Trismegistus* born? now hath he not known more of Christ than perhaps any of you who have given him the knowledge of Christ? The Creatures of God which were laid before *Galens* eyes, as well as *Trismegistus*, wherefore hath he not known God thereby, if he were so learned and profound as ye make him? I could very well tell you the Reason, but the shortness of this Treatise permits not; it shall be done in another place. But some perhaps think that the Medicine for the gross body of man was first

found

found by *Galen* and *Avicen*; but it is not so: But it was amongst the old Fathers of Families, which *Galen* in his time scraped up together from the common people, and with his Philosophical Reasons, as a *Painter* draws forth a Form, at length made into a Method, and who followeth them not must not be accounted a Physician: it were very excellent good to receive true Precepts; but seeing that ancient Histories do testifie that *Portius Cato* chaseth all the Physicians from *Rome*, not because of their Profession & Art of Physick; but because he well understood the Cozenages which they carried about; how comes it to pass that we Christians receive their Writing as irreproveable or natural Gospels? What hath been found by the first Physicians serviceable for the diseases

eaſes of the body, we thank God and them for it; but what others have polluted by their vain Dreams, we are not bound to maintain; and no man can juſtly reprove us if we pray and ſeek for the Secrets of God in Nature, and ſearch the Cauſes in other good Books: wherefore in the *Balſam* of plants this power is not to purifie our *Balſam*; yet we ought not therefore to be hated becauſe we ſhew the Cauſes to young men, as I now do in this Treatiſe of ♁; therefore ye young Phyſicians mark diligently; for the *Balſam* of the *Microcoſme* can be purified by no other thing than through the *Balſam* of the *Microcoſme*, which is hid in all Creatures; but it hath ſo pleaſed God that the ſpiritual *Balſam* ſhall not do it, but the corporal; wherefore the life of the world muſt

must be made a Body in the creatures, not in all, but in them which are created in the Centre of the Elements; in them is the *Balsam* corporal, and is called Quintessence, which is in Metals, but yet only as a seed which shall grow into his Fruit; which fruit is that Gold of which this Chapter treateth, and this Gold is nothing else than the Life of the *Microcosme*, yet with this difference, the *Balsam* of our Life is a Spirit, but this Gold is a corporeal *Balsam*, and becauſe that it is corporal, therefore it hath power and might to purifie and clarifie our *Balsam*, which thing the ſpiritual *Balsam* in other things can never do: Underſtand not that this gold driveth forth the Diſeaſes; but that it purgeth the *Balsams*, through which purgations they are ſtrengthened, and chaſe forth

diſeaſes

diseases, and separate them from the Body.

The first Inventers of Astronomy have written that ☉ purgeth the Bodies by the Sun, they have understood this gold, and by the Body the *Balsam* of the *Microcosme*. And our gold is nothing else than a specifick purgation of our *Balsam*: All Laxatives which are found & written by you Physicians, touch not the *Balsam*, and therefore not only the Gout, Epilepsie, Cancer, *&c.* remain uncurable, but also even petty Tooth-aches, and common Fevers; and although this Mystery lieth as yet in so contemptible a matter, yet shall we cast it away and reject, and not thank God for so great a gift by the which we are freed from the Diseases of our Bodies: Ye may quarrel with God because he hath created it

in *Cassia, Manna*, &c. let us take it thankfully as it is, and use it for our Necessities; your foolish and spiteful hearts shall not make us erre, but rather merry; the Truth will pull off your Vizors and make you appear to the world as you are.

Now know that this ☉ or ♃ *Philosophor.* when it comes into the Body, and is received by our *Balsam*, it clarifieth the *Balsam* of the Bloud from the fume of malignant Stars; if the Disease be in sound principal Members, this ♃ must be fermented with a specifick form, otherwise it hath no power to work in the Members. The Specificks transmute this gold from one nature into another; for the Balsam of the Bloud hath a disposition differing from that of the Brain, Heart, Spleen, *&c.* All these things must a Physician

ſician diligently obſerve, that he may oppoſe the heavenly influences; for, for their ſake are theſe Myſteries found out: It is alſo very neceſſary to mention here, that if the Balſam have a ſickneſs which is above the Heavens, that is, that the cauſe cometh not from the Heavens, but from God, this ſickneſs is not ſubject to our Medicine, therefore ſome men are ſick even till the Lord have mercy on them, or till they die. So alſo if one or more of the ſeven Members have conceived corruption by a venomous Medicine, ſo that it is received into the ſubſtance of its body, there is no hopes of its recovery, therefore this Medicine ſhall not have more ſaid of it than it can do. From the Balſam clarified, followeth health afterwards, but not in an hour; but the ſickneſs

is minished daily: This ☿ must also be given inward, according to the greatness of the sickness; but in the Administration of it, is a secret Manual Operation; which none knoweth but the Physician, to whom the *Microcosme* is known; of the which I will speak in this Fifth and Last Chapter.

CHAP.

CHAP. V.

What besides a Physician ought to know before he useth the Gold of the Physician or ☥ Philosophor.

I Acknowledge that in the former Chapters I have said too little of the ☉, but the form of ☽ stood in the way, that I durst not make farther mention thereof; for if I should speak what were to be spoken of it, I must also plainly describe the form, which ought not to be done. Now have I handled nothing in this Treatise by Similitudes; but as the thing is in it self, so have I described it: But the Form belongs

longs not to the Physician, but to the Mineralist, who may find enough written thereof in *Peter Bonus Ferarienſis*. Therefore is & ſufficiently declared, and as ye ſee after the ſimpleſt manner, that none can exclaim againſt me, and ſay that I write ſo obſcurely, that I cannot be underſtood. To conclude, I warn every man that underſtands me not, that he go not about to make what I teach; for & is not for him; but a Secret of God above his underſtanding: But he that underſtandeth me, will without doubt put his hope in God, and accompliſh what I write. The ſame ſhall even know that he hath not therefore found the Medicine wholly, but only begun to learn it; for what is it to have a good Sword in ones hand, if one know not how to draw it forth againſt our enemy;

we must therefore first know how to use it; so the Physican also though he hath ♀ *Philos.* in his hand, and knoweth not the use, what profiteth it? The knowledg of administring it requireth a very expert Physician; not from the reading of *Galen*; but from the knowledge of the *Microcosme*; therefore it is necessary to write diligently of the use of this Secret, which I shall (if God give life and opportunity) speedily do, and not keep it from you; yet thus much will I here manifest to you, that that ♀ cannot be digested in our stomach; but if it be not digested, it's not the Physick it should be; for after digestion virtue goeth out of him, and not before. Mankind hath a gift that is from God, *Paracelsus* calleth it *Archeus*; the office of this *Archeus* is to make mans flesh out of

Bread,

Bread, and bloud out of Wine; and what man wanteth, that it maketh out of the Aliment: Now we find that man is not the Medicine, therefore cannot the *Archeus* out of ♃ or ☉ make the Medicine; so it followeth from hence that there must be used another *Archeus*, that this digestion may be accomplished, *Paracelsus* in his Book *De* ♄, mentioneth this Digestion, how our Stomach is comforted, and saith this *Arcanum* is ☉, which is true, but it is a Speech too subtile and short for your young Physicians: Let no Man be so senseless, as to perswade himself, that this Medicine is to be obtained by the bare letters of *Paracelsus*. This say I, that he hath a great secret who knows to perfect this digestion in Man; no ordinary Physician shall know it,

it, for very much belongeth to it; therefore let every one, who by diligent Labour and Operations hath obtained this ☥, not abuse this gift of God, lest he get more shame and scorn than honour amongst the sick. I could, if it were convenient, in few words declare this digestion, and annex it to this Treatise; but it is not convenient, by reason of many secrets which depend thereon; wherefore this Treatise shall be only of the Preparation of ☉; concerning the Use, I will write another Treatise; by the which, ye shall understand what *Paracelsus* hath written *De Arcanis & Elixiribus*, in his *Archidoxes*. That I write no Receipts in this Book, is, because I will not seduce you, for Receipts are Deceipts to the young Physicians. Further, there is no Receipt in *Paracelsus* concerning

cerning Secrets in Physick, which hath not an occult sense, and hath either too much or too little; and this is done, not without great reason.

So hath this Treatise of ☿ an end; in which we have spoken, *What* ☿ *is*, in the first Chapter; in the second, *How* Mercury *is made out of it*; in the third, *How it must be regenerated by Heaven*; in the fourth, *How out of* Luna *Physical* Sol *must be made*; in the fifth, *What is further necessary for a Physician to know e're he use this Gold?* So much have I undertaken to write of ☿ for the young Physicians sake, who know not what ☿ is, that they may not be seduced by the *Galenists*, who are not ashamed to write of this Mineral that which they never experimented; what I write, I know that it is true, and this

Work hath not once only gone through my hands, and I know it much better than the Shoomaker his Last: Wherefore then may I not write what is true?

Although the Devil be never so black and base, yet in this he cannot bite me: Physick concerneth the Body and the Life, he that writeth any thing thereof, which he cannot prove by his practice, is a Murtherer: For then shall the *Galenists* escape, whether will they go? Therefore, Reader, if you will take pains, apply thy self to this way as to a firm Rock which is unmovable; yet I pray thee that thou attempt not this Work *Illotis manibus*, that is, if you understand it not, it belongeth not to you: Ye young *Paracelseans*, I will also admonish you, Do not as the contrary part doth, dis-

pute

pute not much of Physick in your Prefaces, and defend your Masters not only with words, but also by your practice; by your words, you will as soon win the *Galenists*, as the Apostles did the Heathen by Preaching. Works do all; ye must therefore work; so much as ye perform by Works, so much ye are to be called *Paracelsians*: Be diligent and careful, for not every one that glorieth that he is of *Paracelsus*, can do *Paracelsus* Works; keep your selves from undigested Writings; the Rose hath time for its growth; when your time is come, help the Truth by Words and Works; so shall you tryumph over your Enemies, as *Theophrastus* did in his life time. Thus I conclude this Treatise. Expect a better.

This

This have I written in *Dutch*, that Artificers, Mechanicks, Yeomen, who buy & and work on it, may know, that they do ill to meddle with that which they understand not.

The End of the first Treatise.

ALFX. Van SUCHTEN
OF
ANTIMONY
VULGAR.

The SECOND TREATISE.

LONDON,
Printed, and are to be sold by
Moses Pitt at the *White Hart*
in *Little Britain*, 1670.

Printed, and are to be sold by
Mofes Pitt at the White Lion
in Little Britain, 1670.

To the Honourable

John Baptista Van Seebach.

Noble Sir,

MY Honourable Patron, and good Friend, my humble Service in the first place presented to you: At your earnest Request I cannot but accomplish your desires, seeing you have a great love and ~~and~~ affection, by experience to find out the Secrets of Nature, which at this time are known to few, and even wholly hid in darkness. Although many of the Ancients have written thereof, and their Books dispersed, yet are they written in a Magick

gick ſtile, and profitable to none but thoſe who from their youth have been trained up in the Magick, or inſtructed by God in ſuch Secrets. Therefore the Secrets for which you humble your ſelf are in a deep pit, ſtrongly locked up, ſo that no man can open them unleſs he have received the Key from the Spirit of Truth. Of the Magical ☉, or of that ☉ of the Ancients will I ſpeak nothing in this Treatiſe, ſeeing that men will know nothing of it; but what they read of it they apply only to common ☉; of the which you only deſire a Treatiſe, which I will freely communicate to you, and will write, 1. What it is. 2. Of what parts it is compounded. 3. Into what it may be reſolved again.

And you ſhall in this Treatiſe underſtand me no otherwiſe than according

according to the Letter; for I will use here no Metaphors, Allegories, or Similitudes; only I will describe ☿ with a plain stile, that you may not be deceived, though you prepare it according to the Letter, and ye shall obtain that of which I write; by these you may also judge whether in common ☿ that secret, or Chymical & Physical Mystery be or not, of the which *Paracelsus* and the *Magicians* have written.

Now ☿ as it cometh out of the Mountains, is not pure as it should be; for it is mingled with Stones of the Mine. I never saw any that came forth pure from the Mountains; therefore ere one use it, it must be purified, which purification is done by digestion; but this digestion is a sulphureous Fire. The best ♄ is

Purification of ☿ by ♄ & ♂

is a ♃ Metalline, and although Artists do purifie it with the vegetable fire, that is with *Tartar*, yet is this digestion not natural. But that the *Tartar* divideth the *Regulus* from its *Faces*, this is the cause that the ♃ of ♂ is more Vegetable than Metalline; but you shall purifie it with ♃ that is sprung from *Mercury*, and not from Salts; for this Metalline ♃ will be reduced in the *Arg. viv.* of ♂ into *Arg. vive*, and lastly out of this *Arg. vive* will pure Gold be made. Now this Metalline ♃ that purifieth ♂ is only in ♂, & no where else, & this purification is done thus; R. ♂ or Iron ℥ 4 (I am wont to take pieces of Nails which are neither gross nor thick) put them into a strong Crucible, set them in a wind Furnace, let it stand so long till you

Iron

℥ 4. Iron Nails

you see the Nails or Iron are soft, then put into the Crucible ℥ 8. of ♂, make a strong fire that the ♂ may flow well in the ♂, then cast into the Crucible with an Iron Ladle a good handful of Saltpetre; let them boil up together in the Crucible (let the Crucible therefore be considerably great, that it boil not out) and let it stand till all be quiet and flowing, then cast it forth into a casting-pot, so the *Regulus* setleth it self. So soon as the matter is coagulated in the Puckle-pot, put it out, and let it cool, and strike the *Fæces* from the *Regulus*, which appeareth & shineth like a Marchasite: The *Fæces* you may lay up till you know what to do with it; for in it is a Mystery, of which I will not speak at this time. Put the *Regulus* into a Crucible again, and let it flow; when it

8 Oz. of Crude ♂

Saltpetre

floweth, then caſt therein one ℥ and ½ of ☉, & let them flow well to gether, then put in it as much *Nitre* as you did before, let it flow as ye did at the firſt time, caſt it into the Puckle, ſtrike the Regulus off from the *Fæces*, this Regulus is purer & finer than the firſt, caſt away the *Fæces*, for they are nothing worth, let this Regulus melt the third time in a Crucible, and when it floweth, poure thereon a Ladle full of *Nitre*, and when you ſee that the *Nitre* floweth on the Metal as an Oyl (which muſt be done with a ſtrong fire, otherwiſe the *Nitre* coagulateth it ſelf, and will be hard) then caſt it into a Puckle, ſtrike the Regulus from the *Fæces*; this Regulus is yet finer, purer and more Metalline than the former; the *Fæces* are nothing worth. Fourthly, let this

Regulus

Regulus melt in a clean Crucible, and when it is melted as pure ☾, cast some *Nitre* thereon, let it penetrate through each other, & then cast it into a Puckle, beat the *Fæces* off from the Regulus, which *Fæces* will be of a golden colour, and then it is prepared. The Regulus will be white as ☾, and have above a fine Star; this Regulus if it be rightly wrought, will weigh four Ounces, and the work may well be finished in two hours (some Copies say twelve hours) and in this manner is common ♂ prepared, wherein you shall mark this piece, *viz.* what it is that thus divideth the *Fæces* from the ♂, you shall not think that *Nitre* doth it; but *know that *Antimony* draweth forth the soul ☿ from ♂, that is, his best ☿, and reduceth the same into ☿; this ☿ is nothing else but fire, and hath

Nitre ag.

Probatum est.

* ♂ draweth forth the soul of ☿, and reduceth the same into ☿, and this ☿ is nothing else but fire.

the operation of fire, which digesteth the crude ☿ into ♂, and divideth the Mine from the Metal; you shall also know that this ☿ of ♂ is hid in this purged ♂, under the whiteness of *Antimonial Mercury*; for this *Lunary* whiteness which you see in this Regulus is not from his ♀, but from *Arg. vive*, under which lurketh * *Mercury* of *Mars*, which is nothing else than *Sol*: this ☿ of *Mars* is also nothing else in the aforesaid ☿ of ♂ than as a Spirit or an Air, and remaineth so long living in the *Arg. vive* of ♂, till out of it be made a body again, that is ☉, and then divideth it self from the ☿ of ♂.

* This ☿ *Martis* is ☉, and a Spirit, or Air, and remaineth in ☿ till it be made a body, that is ☉.

So now you understand what that fire is which thus purifieth common *Antimony*; you must also understand what that fire is which purifieth and digesteth

Magi-

Magical *Antimony*, that is, what that *Sol Philosophor.* is which we call ☉ *potabile*, which even so well divideth it self in the end from ☿ *Philosophor.* as the ☉ divideth it self from the *Arg. vive* of *Antimony*. Therefore it is very necessary that you seriously consider Nature how it worketh, so shall you find what Nature is; not only in common Metals, but even in all things, and in the Metals of *Philosophers*, which are known to the Wise men. The Alchymists do assay *Antimony* by Iron; when they have done this, they know not what they have made, nor the working of Nature; nor do they know what Nature is here: therefore teach they nothing, but remain Fools and Asses. Seeing that they now have divided *Antimony* from his Mineral *Fæces*, they should also

Sol Phil.

know that in this *Antimony* there is as yet a *Faces*, which is nothing else than a burning ♀; when this ♀ is divided, so cometh *Antimony* again into his first matter or being, which is nothing else but fire; and this fire is nothing else but *Arg. vive*, and this *Arg. vive* is created out of the greatest Mystery of Nature; but *Plato* commandeth me to rest here. *Vide Nicholas* the *Allobrogian*.

To divide the ♀ from the purged *Antimony* is the clear Operation, but therein is a great knowledge hidden: So much thereof as is necessary for the knowledge of this Work will I manifest; but the other for divers Reasons will I pass by.

A thing if it be destroyed and mortified shall be raised again, and made living; and the same thing which is the cause of death

by separating the life, must have two powers in it, of separating and vivifying; and these two must be one in power, but two in numbers; for all Mysteries do spring from this Fountain, and are one Essence, wonderfully distributed according to the Will of God; this Will of God is the specifick of every Creature, and a being incomprehensible by sense not less than God. Now is *Arg. vive* dead in δ. Shall it be made living, so must it be raised up by that which it hath been ere it was dead; for that Life is in it very abundant, and incorruptible; there is nothing which is dead can be made living but by his own and proper life, and not by the life of other things; who writeth and teacheth otherwise is no Philosopher; and the destroyed life when it is again made

living, is the Ferment of the living things by which it was made living; and that thing is his Augmentation and Multiplication Magical. Hence it followeth that in living things there must be a disposition which is transmutable into the disposition of other things, if it would be raised again; for the will of God that all things must die, is that Specifick of all Creatures which after death augmented it self infinitely.

Now it followeth farther that those living things which are serviceable to our work and manual operation, by which the Metals are also transmuted into *Sol*, must also have such a Specifick, in that they can be brought thus by no art without Regeneration, as the senseless Alchymists give forth; for were there no Specifick therein, how could they be transf-

transmuted, because Species is not transmuted into Species; for if transmutation be not done, so can also no seed grow and augment it self; for that is against Nature; therefore must that living have the nature of water, as you see that a grain of Corn cast into the Earth is made living by water; that is, in the Grain is a dead water, which is by water made living again, and the Ferment of water is that which giveth the water his specifick Nature, so do infinite grains grow from one: So understand in this Operation that the *Arg. vive* of *Antimony* ♄♀ is dead, and can never more be made living but by *Arg. vive*. In this manner is Corruption regenerated, and Multiplication of the Form of Metals made.

You may here demand, Seeing the

the water multiplieth the grains in the earth, and is transmuted into very grains, if also the *Arg. vive* of Metals multiplied with common ☿, may be made again into a Metal? To this I answer, that this is not possible in common Metals, but in Philosophical Metals it may be done very easily; for our *Mercury* layeth his Specifick from him, and taketh it again by Art; that is, from him may be made *Sol* and *Luna*, which it was before; but why this cannot be done in common Metals there are many Reasons, which I will pass by at this time. Now the *Mercury* of *Antimony* shall be living; that is *Arg. vive* shall be made *per Arg. vive*; but this cannot be done without mixture; and farther we see that *Regulus* will not mingle it self with common *Arg. vive*, because of the ♄

which

which is in the *Regulus*; for seeing the same is not Metalline, it hath no communion with the *Arg. vive* that is common, and it hindereth the mixture; therefore must there be a *medium* betwixt common *Arg. vive* and the *Mercury* of *Antimony*; and in this *medium* must be a separative power, which is not in common *arg. vive*; for in it is no specifick; and the separative power is a specifick, which coagulateth *Mercury*. God hath made this *arg. vive* in the will of man, which notwithstanding is nothing else than common *Mercury*, and that of the Philosophers. These two remain two in the will of man, that he can bring a specifick into them, which is necessary; for there is none there: according to these things, *viz.* the separative is a specifick *Mercurial*; but

but one must know in what *Mercury* it is to be found, and by experience it is found, that it is in no other *Mercury* than in the *Mercury* of *Luna*. ☽

To make ☿ Sophic but attend to the purification of the ♁ p: 63. wch is the Regul: predictus.

Therefore take of *Luna purissimæ* one ounce, *reguli prædict.* half an ounce, let the ☽ glow well in a Crucible, afterwards cast the *regulus* on it, so will they melt presently, and stand in the Crucible as fine *Arg. vive*, cast them into an Ingot, and you shall find a Mass metalline of the colour of Lead; beat this metalline mass to powder, which will easily be done. Afterward take of fine *Arg. vive* four or five ounces, pour it in a small Phyal-Glass, and then pour the powder on it, let it stand a night and day in *B. M.* so goeth the powder into *Arg. vive*; stir it well together, and when the powder is well mingled with

with the common *Arg. vive*, then pour it out and amalgam it well on a ſtone, ſo will the Amalgam thereof be red, put this Amalgam into a wooden Diſh, pour water thereon, and rub it well with a Peſtel, ſo will the water be black; caſt this water off in part, put more water on, and rub it till this water be black alſo; do this ſo long till the Amalgam be made white; the blackneſs which is waſhed from the Amalgam ſetleth it ſelf in the bottom of the water, which keep, and caſt the water away; put this Amalgam again into a Phial, let it ſtand in B. a night, pour it out and waſh it again, ſo giveth it a blackneſs again, which pour to the other; waſh it ſo long till it give no more blackneſs; you may alſo grind this Amalgam with pure clean Salt, ſo cometh the

vide p. 90

the blackneſs the ſooner from it. Now when the Amalgam is made clean again, ſet it again in a Phial in B. a night, and waſh it again; reiterate this work ſo long till no more blackneſs goeth from the Amalgam, then will it be pure, clean, bright, and white; and mark the more blackneſs the Amalgam giveth, the more *Mercury* is reſolved from *Antimony*: So ſoon as no more blackneſs ſheweth * it ſelf in waſhing, preſently then diſtil in a Glaſs retort the *Arg. vive* from *Luna*; if the waſhing be rightly done, ſo ſhall you find your *Luna* bright, clean, and white in the Retort; but if your *Luna* be of a Leaden colour, it is a ſign that it hath as yet ſome *Antimony* amongſt it; therefore muſt this waſhing be done ſo long and oft till no more blackneſs come forth; the Recipient muſt be

* Abſtract & cohobat it 7 or 9 times, then 'tis Philoſoph. ☿.

be full of cold water e're you distill the *Mercury* into it, then shall you find a bright *Arg. vive*, which now is three-fold, *viz.* *Arg. vive* Common: *Arg. vive* of *Antimony*, and *Mercury* of *Mars*: This you must know, that the *Mercury* of *Mars* transmuteth not the other two into his Nature, as other Metals do, because *Mercurius Martis* is not universally and radically mixed with the other two, but divideth it self from them, as you shall hear: Therefore this *Arg. vive* is not called *Arg. vive* of *Mars*, but *Mercury* of *Antimony*; for *Antimony* is fuller of *Mercury*. That *Arg. vive* of *Mars* which is hid in this *Mercury* of *Antimony*, is *Sol* volatile; and this you may not only believe, but also see it with your Eyes, if you take a little of the *Amal-*

☿ Sophic

gam

gam waſhed clean, and gently evaporate the *Arg. vive* from *Luna*, ſo remaineth the *Aurum* volatil, that is the *Mercury* of *Mars*, with the *Luna*, and tingeth the *Luna* into the higheſt colour of *Sol*; but ſeeing that this *Sol* is not fixt, the Fire driveth this Tincture from *Luna*. Here alſo is a point to be marked, that this *Sol* volatile, which tingeth *Luna* only into Gold, but not fixt; who underſtandeth the cauſe of this, is not ignorant of the Sophiſtications of the *Alchymiſts*, who would tinge *Luna* into *Sol*; for they underſtand that *Mercury* alone is the Tincture; but when it is changed into Metals, then it loſeth the power of Tinging, and if it were fixt, ſo is it a fine Metal, for Metals are nothing elſe than *Mercury* coagulated or fixed: But in this Work, how

Mercury

Mercury of *Antimony* tingeth ☾, is a more ſubtil manual operation, he that will make it, muſt well know the fire; therefore look well thereto; I my ſelf have oftentimes made it, and I have alſo oft failed.

Now how the ☿ of ♂ ſhall be fixed into true ☉, and the ☿ of ♁ ſhall be tranſmuted from other Metals into this Nature, will I not hold from you; for in this operation every one ſeeth what the Metals are, who hath not his five ſenſes bewitched (I ſpeak of true coagulation, not ſophiſtical) and can mark that it is not poſſible to make ☉ from ☿, or out of ♄ and ♃ Silver; ſo ſees he alſo very well that common ☿ will not be coagulated artificially; but the *Arg. vive* of Metals eaſily, which before hath been coagulated; yet not every ☿ coagulated,

but the ☿ alone of ☉; for in this ☿ of ☉ is found the nature of the last fixation; but in ♄♃♀ not: therefore cannot any man give them that which they have not from God and Nature: It troubleth me not that many Chymical Books are written against the Truth, what the searcher of Alchymy imagineth and understandeth in his Transmutations, is altogether another thing; therefore can I write of this Sophistry, and speak with *Paracelsus*, *They which understand Alchymy according to the Letter, reap nothing but bare straw*: Now concerning the ☿ before mentioned, which is distilled from ☾, you shall know that it penetrateth the Metals, and divideth the Elements of the Metals, that is, ☿ and ♁ from one another; common ☿ doth it not; it must then be actuated by

the ☿ of *Antimony*, and be changed in his nature and essence, as now is declared to you in this operation; you shall also know that every Metal hath his peculiar operation, and is not resolved as another. I will in an hour bring ☉ out of ♄, out of ♀ can I hardly do it in two Moneths; therefore much lieth in the manual operation. The practice how it is performed with the ☿ of *Venus* must I here shew, for this cause that you may find the Gold which coming from ♂, lieth hid in the ♀ of *Venus*; that is it of which I have made mention; this ☉ is nothing else than the *mercurial* spirit which is in ♂, as the Soul in man; but seeing this *Sol* is no more corporeal, as it was before in ♂, but through the *mercurial* spirit of *Antimony* is made a spirit; it can no more be more

corporal but only by the Spirit of Salt of *Venus*. This Spirit is not the ☿ of *Venus*, also not his ♀, but a middle betwixt both; when this middle cometh forth of *Venus*, then do his parts fall in pieces, that is, his ☿ and ♀; the ☿ of *Venus* abideth in the ☿ of *Antimony*; the ♀ must be washed from it, and is a Sulphureous gray Earth like Ashes.

Take *l.*2. of the best *Hungarian Vitriol*, dissolve it in common ▽, set it it in a strong Pot over the fire, and cast half a handful of small pieces of Iron therein, let them seeth therein half a quarter of an hour; then put away the water, and put to the Iron the ☿ which you have distilled from it, so the *Venus* which the Iron had reduced from *Vitr.* amalgamateth it self with the *Arg. vive*: wash the Amalgam clean, that all the

pieces of Iron come from it; now when this Amalgam is wholly pure and clean, let it dry, and then put it into a Glaſs-Phial, ſet it in B. M. and let it ſtand therein eight dayes, ſo will this Amalgam be of a dark gray; then pour it out, and waſh it clean, as men are wont to do to waſh an Amalgam in a Diſh. The powder which is waſh'd from the Amalgam, put apart; put this Amalgam again eight dayes in B. and then waſh it as before; this work muſt be reiterated thrice: But if you would reſolve all the ☿ into ☿ and ♄, then muſt you do this ſo oft till that the Amalgam be made into pure *Arg. vive*; for it will not be done ſo quickly. When you have had this Amalgam thrice in B. and thrice waſhed, then diſtill the *Arg. vive* from the ☿, as you drew it before from

☿: This is called ☿ of ♀; for it it is no more ☿ vulgar, nor yet ☿ of ♂, but through the ☿ of ♀ it is fermented and transmuted into the ☿ of ♀. This ☿ of ♀ is a wonderful ☿, as every one can try who shall use it in Chymical Operations. The Precipitate also made of this ☿ is exceeding bright and wonderful in the eyes of Alchymists; but as bright as it is, it is a gross poyson in Physick; keep your self from it, and let not his fine appearance deceive you. In this ☿ of ♀ is ☉ out of ♂, which I have oft mentioned, yet hidden; it wanteth the frigidity of the Moon, by the which it shall be coagulated in the perpetual and first coagulation of *Sol*; and the process of coagulation is thus:

Take of the fine ☿ part 1. wherein is no Gold, of this *Mercury*

cury of *Venus* parts 4, make an Amalgam thereof, and that the Amalgam may the easier be accomplished, dissolve the *Luna* in common *aq. fortis*, and precipitate it with ♀, as it is commonly done, so falleth the ☾ to the bottom, and is a fine bright powder, which may easily by grinding be amalgamated with the *Mercury* of *Venus*; wash this Amalgam till it be clean and bright, put it into a Phial, and let it stand 24 hours in B.M. boiling, then will it be as black as a Coal; take it out, grind it on a stone, and wash it clean; this blackness is the Soul of ♂, which is drawn from the Spirit of *Antimony*, and in this last work is coagulated into *Sol*; with this *Sol* there are as yet *Faeces* of ♃, which separate themselves from the *Mercury* of *Venus* through this coagulation; for

Mercury of *Venus* is alway green in the Superficies, th Green ſhall be coagulated wi *Sol* (other Copies ſay *Luna*) a being ſeparated from *Arg. viv* ſhall be reduced into a body, a ſo is the Spirit of ♂ found; a ſo you ſee what it was, and agai what is from him. Now who hath a deſire to take pains, he may try how much ☿ is in one pound of ♂, ſo much *Sol* ſhall he find therein, and not more, and he ſhall alſo ſee that more coſt goeth to this work than the *Sol* is worth. The *Arg. vive* which is in other Metals cannot be ſo coagulnted into *Sol*; but it continually remaineth living; the Reaſons have been ſhewn before. Thus is the *Arg. vive* vulgat acuated with the *Mercury* of *Antimony*, that it draweth all the *Mercury* from imperfect Metals,

and

and is transmuted by them into their Nature; as it cometh to pass in ♀, have I here declared by the way of *Sol* out of ♂, which must be in this work for the purifying of ☿; so have you also heard how this *Sol* is again extracted out, and appeareth before the eyes, otherwise you would not believe that the purification of *Antimony* is done by the *Sol* in ♂.

Now will I farther write to you what Medicine there is in common ♂; afterward for a conclusion will I impart to you as to a Brother what farther out of this Regulus of ♂ can be made; for I dare not in truth boast, and say, that it is not unknown to me, and I will write to you for a warning (if God give you his Grace that you can understand) what it is that seduceth

so

ſo many people, yea even the Learned; and captivated them, and brought them even to their Grave.

De Sulphure Antimonii.

Now concerning the other part of ♄, that is his ♃, you ſhall know that it is a fatneſs, and aſſimulateth it ſelf to the Fire which is in a black Coal. Therefore take the blackneſs which you have waſhen from the *Amalgam* of ☾ and ♄, dry it in the Sun, or otherwiſe in ſome gentle warmth; ſo ſhall you have a powder of a leaden colour, to the which, as yet, ſome *Argentine* vulgar doth cleave, abiding with it in the waſhing: So now if you can ſtifle this powder in a cloſe warmth, as Colliers make wood Coals, then will it

see p. 77

be

be black, and altogether like beaten or powdered Coals: but if you cannot ſo ſtifle it, it's no great matter.

Take this powder of a lead colour, put it into a Crucible, put it on the Fire, but make it not to glow, either inwardly or outwardly; ſo will the *Mercury* fume away: This powder is inflamed by the warmth, and burneth not as ♃ with a flame, but as a glimmering dry coal, which giveth no flame: When it is ſo burnt out, there remaineth in the Crucible a powder, which may be reduced into *Regulus*: Weigh this powder, ſo ſhall you ſee how much of the *Antimony* is reſolved into his parts, and if you could dry up this powder that it be black, and the Common *Mercury* cometh from it, ſo may you reckon how much

much of the Common *Mercury* is come into this *Mercury* of ♂, and how much of combustible ♀ was in this *Arg. vive*: So then you have the knowledge of ♂ fully; that is, his Element of *Arg. vive* and ♀. This is enough to shew what ♂ is, and how the Common *Arg. vive* is fermented and acuated through and with it; that it thereby can resolve the other Metals, every one according to his nature and disposition: How it is done in ☉, the process is sufficiently declared for example sake: But how it is to be done in other Metals, *viz.* how by the ☿ of ♂, a ☿ may be brought forth, that commit I to the experienc'd and skill'd in the Fire: For it was not my purpose to manifest all things.

The Medicinal sweet ☿.

It's known to you before to prepare many ways *Antimony* for Physick, but I have not as yet seen any who have observed the *Arcanum* in it: The good people imagine that whatsoever is written of *Antimony* is written of Common *Antimony*, which notwithstanding they find not by the proof; therefore we may justly think, that the Medicinal *Antimony* is much another thing, as indeed it is; for the *Antimony* of the Philosophers is their *Mercury*, and in it are all Medicines *in potentia*, therefore it is called *Quintessence*. In the Vulgar *Antimony* is not the Quintessence of Physick, but only the Essence of the Element of water, which Essence is a Medicine against

gainſt the Sickneſſes which ſpring out of the *microcoſmical* Fire: Now the Phyſick of this *Antimony* is not in his *Mercury*, but in his Fire, of the which I have ſpoken briefly, which you ſhall in this manner underſtand; In wood there is a Fire which we muſt have in our Kitchens to prepare our Meats; ſo is *Antimony* a fire by which we digeſt our Medicines, which thereby receiveth the eſſence of his Elements, and through this Eſſence the elemental heat in our ſickneſſes; for though the *Galeniſts* think to drive forth the heat through *Purſlane*, *Endive*, *Night-ſhade*, and other cold Simples, but cannot do it, for the heat looſeth it ſelf naturally; ſo is this Medicinal nature in *Antimony* vulgar, and not only in it, but in all other things of the which the Element

of

of water is the Mother. Therefore is a Physician even so little bound to this *Antimony* as a Cook to Beech-wood; for when he hath it not, then he useth Birch or Willow, by the which he cannot so well dress his Meat. Besides this Essential Medicine as well in other things as in *Antimony*, and it is called in Magick *Aurum*; but of that Medicine which is prepared by the fire of *Antimony*, I have nothing to say; it is known of to God, and to those he hath manifested it: The wise men called it *Mercurius Philosophor.* and it is an Essence which may be changed in all the Elements of Nature and Art; for we know that this *Antimony* purgeth strongly upward and downward, which is done not by the Essence, but by the body to the which the Essence changeth. Now who

can

can divide the Essence from the Body, he hath found a Medicine that worketh neither upward nor downward, but without purgation finisheth the work, and though through a strong Calcination with Salt Spirit, which is the cause of a Metalline Fusion, it be driven from it, that it causeth neither Vomit nor Stool, but forceth sweat; yet it is not the Medicine, but ♂ calcined, which is a poyson as the other Metals are which are strongly calcined, which taken in the Body, manifests it as calcined ☿ ♄ ♂. It may also be well digested by ♃ Metalline, that it may be red and fixed in the fire, yet is there not in it what the Artist seeketh; therefore all is lost which is begun with this Medicine: there is then a thing which divideth his Essence from his Body, and is

to

to be administred to the Sick Con
ponently in every Sickness

Of the Secrets in Regulus.

Farther, of divers *Arcana's* which are in the above-mentioned *Regulus*, I have wonders to tell you; he which hath not throughly ſearched it will not believe me; for God lets not ſuch things be common, and come forth publickly, eſpecially in theſe baſe times, in the which Honour and Shame, Virtue and Vice, Lying and Truth are equally prized: Now we ſeek not the Truth, but Vain-glory; and therefore doth God infatutuate our Senſes, and we hate and envy one another, and deſtroy our wealth, and we our ſelves are the cauſe thereof: Farther, I warn you, that I have diſcovered much, and from my writing you may underſtand more than

I say, but all things shall not be written by reason of Praters and Sophisters, which flatter themselves that they have been of the Council of *Jove*. I will also by this shew forth my mind to you, and I wish you well from my heart, that you may try in these things as much as my self, and I hope that time will give that which now I cannot, and in time know what I mean. Now that I may keep my promise, you shall know that this *Regulus* hath deceived the best Philosophers and Chymists of greatest account and reading amongst us; for it is such a rare Mineral that there is scarce the like in the world, and can make even the most Learned and understanding men Fools. What is given me from it, what I have seen from my good Companions mark. In my little Book

concerning

concerning the *Mysteries of Antimony* which no man understandeth even to this hour, have I said that Metal might be made out of it. So much belongeth to this point, I did not then much cumber or trouble my self with it, but only explained my self, and manifested the Medicines which are in it, and go under its name; but now know that out of this Regulus all Metals may be made, as Lead, Tin, Copper, Iron, Silver and *Sol*, and so made, that to the appearance and in hammering, melting, casting proof of the Test, and in the driving by *Antimony*, they are as good as the natural Metals. Lead which is made thereof is in all proofs good Lead, only it is a little harder than the Natural; but the Lead which is made of *Antimony* crude, not washed, hath

not that hardneſs; the Tin is exceeding fine, and before coagulation, on the Touchſtone ſo certain as the fineſt ☾; the Nature of Tin eaſily taketh it to its ſelf, and is eaſily made Tin.

With the Copper it is thus alſo; for ſo ſoon as the Odour of *Venus* is vegetant, it penetrateth the Regulus, and giveth it the Nature of Copper; this operation is done very quickly: I can make an ounce of Regulus into Copper in the time you can eat a ſoft Egg.

Iron and *Antimony* are eaſily changed one into another, therefore is *Antimony* preſently ♂, and out of ♂ is *Antimony* eaſily made, and alſo ♄♃☉♀ may eaſily be reduced into ♂, yet ♂ eaſieſt of all. Theſe four Metals I my ſelf have out of Regulus; the other two *viz.* ☉☾ have I ſeen my Friend

make. The ☉ is bright, and may be cast, hammered and beaten, as other natural ☉, and may be driven off in ♄, and goeth not away from the Test; I thought a long time that it was nothing else but the best ☉; but my Companion said that in weight it was heavier than other ☉, I therefore being jealous what it was, did endeavour to dissolv it in *aq. fort.* made of *Vitriol* and *Nitre*, but it would not touch it; then I was much troubled in my thoughts, and laid it in an *aq. Regis*, and it dissolved totally, then I thought that in the reduction it would be *Sol*; but I found a white Powder very like to Tin, which is calcined in *aq. fortis*; when I reduced this powder, there was thereout a Glass of a Milkie colour, so found I what I had for good ☉; nevertheless I was not content

with these proofs, hoping better things, and therefore I took four Ounces of this ☾, and amalgamated it with common ☿, and did set it in a gentle heat four weeks, and it was in the Superficies black and indifferent hard; I took it out, and did beat it to pieces with a hammer, and then did grind it to powder, and afterward by oft rubbing I made it into an Amalgam again as it was before, then drew I the ☿ away in a Retort, and found my ☾ again; this ☾ I amalgamated again, not with common ☿, but with ☿ of ♂, of the which I have spoken before.

This Amalgam did I set as before three days and nights, and found that the Amalgam the longer it stood the moister it was; in eight dayes it was as melted ♄, and so it stood in the fire a moneth,

moneth, afterwards I took it out, and distilled it by Retort, and the *Mercury* of *Antimony*, and the ☿ came all from the Retort, and were a *Mercury*; so know I that the ☿ made of Regulus was nothing else than *Mercury* coagulated, and not constant in a Metalline form, but goeth away again, and will be *Mercury*, which thing might well make a Chymist a Fool. Now come I to ☉, and to tell you what happened to me is a wonder; when I had shewed to my good Companion, who thought nothing else than that he had got a great prize, he would not believe it, but took it into his own hands, and at length found the truth, and began to question his ☉, and he spake, although I have oftentimes tried it, yet will not I trust my self, but take this half ounce of Gold and

try it as you please. Mr. *Hans* the Goldsmith saith it is true Gold. So took I the ☉ and brought it to the Goldsmith, and asked him if it were Gold, he said it was, and he could work it for ☉; for to the Sight, Touchstone and Hammer it was very good ☉. Nevertheless I took the ☉ and did put to it ♃ of ☾ to granulate and divide it in *aq. fort.* the ☾ dissolved it self, the ☉ fell to the bottom; this proof was true; this *Sol* powder I mixed with ♂ crude, and cast it through *Regulus*; let it flow in a Crucible and cast *Nitre* upon it, and drew the ♀ from the *Sol*, and drew it off with ♄, this trial I found it also true. This *Sol* driven off did I cast again through, with ♂ and ♃; then took I the *Regulus* and let them go away before the Goldsmiths Bellows, for I had none; this trial

the

the *Sol* ſtood alſo, on which every Chymiſt may juſtly rejoice.

Nevertheleſs ſeeing the *Luna* had deceived me, therefore could I not truſt the *Sol*, but cauſeth it to be beaten thin, and amalgamated it with my ☿ of ♂, and did ſet it four Weeks in a gentle warmth, and took notice that the Amalgam was not hard, but ſoft, which was grievous to me; nevertheleſs I did let it ſtand four weeks, and found my Amalgam much moiſter than when I put it in; then did I put it into a Crucible over a ſmall fire, that the Crucible did not fully glow, and my ☿ flew away incredible ſwiftly from the ☉ that I did not mark it, but thought that my ☿ was coagulated into ☉, but when I weighed my ☉, I found no more than half an Ounce & * ♃ Quintileins, and thought certainly

* 2 drams.

the

that the two Quintileins were pure Gold.

These two Quintileins I proved farther with ☿ of ♂ in the same manner as at the first time; then at length I evaporated the *Mercury* from it, and found my two Quintileins again; then was I merry, and hoped that my Companion would communicate his Preparation to me, and I had Golden Mountains in my head, and I brought a good Message to my Companion; but he himself was not merry, but spake evil of it. *Well*, said he, *I have had great labour and pains with this* ☉, *and more than I can say: What cannot be that cannot I desire: But let it be a fine sophistication that which hath been made, for the Gold-seeking Alchymists which run hither and thither, to day devouring one to morrow another. The*

Gold

Gold which remaineth over and above to thee is not come from the Regulus, but is a Compoſition of the Natural ☉; for I could not coagulate the Regulus *into ☉ if there be not good Gold with it; this Sol hath remained in the Teſt, but the other not, I know not how to bring it farther; and now underſtand the cauſe well, that that cannot be that I hoped.* This fell into the mind of my Companion, and I feared the manual operation and thought of my Metals. He ſpake that the ♆ of ♂ which coagulateth the *Mercury* is not united to it *in radice*, and therefore remaineth not with it, and if thou ſearcheſt throughly, thy Regulus will not be again ♄♃☿♂ and remain ſo, but will be *Mercury* again, which neither you nor any other can coagulate to a good Metal, as ſome imagine, when they

they have the ☿ of ☉ ☾ ♄, that the Art will not fail then; but it is a Lunatick Melancholick Phantasie, from the which they that are not experienced in Alchymy, but only Book-learned, and have gone on hear-say, can make Arguments, and conclude by themselves, but when they come to the fire they see their Folly. Tell me when a dead thing is made living. When is his bound of Nature, in Death or in Life? What hath it been before death or life? Shall any come to this immutable fixt principle? what seekest thou then in Metals vivified? But these things speak I not to thee, nor of thee, but of the *Alchymists*, for whom pray God that he deliver them from such unreasonable men.

Of this sort discourfed we much together, and seeing I then

was

was not so intangled, as to hold the printed Books of *Alchymy* for Gospels; but being led with I know not what Spirit, I doubted more than believed, therefore I alwayes did think of the cause wherefore *Alchymy* was written by the first Philosophers, and did very often treat with this my good Friend and Companion, well skilled in the Fire, concerning our ♂ ♄ ♃ ♀ ♂ ☉ & ☾, in all which I found that true which the *Chymists* put together for the *Alchymical* Art, and am in good hope that he will put from him this phantasie, and think after the Philosophical Metals. Now so much as belongeth to you, Noble Patron and Friend, there is as yet one thing to be handled pertaining to this operation, which I neither can nor will hold from you the *Chymists*, as *Rhasis*, *Peter Bonus*,

Bonus, Ferrar. Trevisan, and the other of the Dialogue, and many other who have well examined these imperfect Metals, and had good experience, they at length remain in this opinion that it is impossible to make *Sol* by Art, but out of *Arg. vive*. Seeing they see that *Sol* is nothing else than *Arg. vive* coagulated with its proper ☿ and fixed, now have they also well understood by their operations, that *Mercury* cannot be fixed into perfect *Sol*, unless *Sol* be dissolved and brought into *Mercury*; this opinion have they taken from this ground, that they see that Nature could not fix that *Arg. vive* of ♄♃♀ with the external ☿ which cleaveth unto them; much less shall Art do it; whereupon they thought to take an *Arg. vive* which hath been perfectly fixed before, and

to

to mix this *Arg.* vive with common *Mercury*, or other Metals, that both may be one *Individuum*; but seeing this mixture cannot be done with common *Sol*, they have taken the *Sol* in *Mars*, and have thought to mix it so with the common *Mercury* that they should never be separated, but that the *Sol* should alwayes remain with the *Mercury*, and the *Mercury* with *Sol*, that is, where the *Sol* is coagulated again, and also the *Mercury* is coagulated and fixed: in this practise every one hath had his way of working, according to his understanding, and have spent long time herein; but thus much is certain to me, that they alwayes died ere they obtained the end of their speculation. Therefore saith the worthy *Trithemius*, That *Alchymy* is a perpetual Virgin,

and

and writeth of it thus, Chymia *is beloved by many, and yet she is chast; she hath many domestick servants, which keep their Mistress with watchful Eyes, and oft take upon themselves her name, that they may preserve her from the embracements of so many importunate Lovers, and always unpolluted: Vanity, fraud, deceipt, sophistication, covetousness, falseness, boldness, lying, foolishness, poverty, desparation, proscription, cheating, are the Lacqueys of Chymistry; who feigning themselves to be the Mistress, that they may keep her unravished, do freely prostitute themselves to rich, covetous, worldly and proud Lovers:* Thus much. He that will not believe this true Man, may search and try according to his fantasie, as I and others have sufficiently done: What I have told you here,

cometh

cometh from experience that it is so; who hath a desire to spend his Money and Time thereon, he shall also find it so.

Thus have I finished what I promised to write of the ☿ of ♂, and also what the Ancients have sought and found in this ☿ of ♂, all which I have truly declared; on which you may conclude whether this Mineral is known to me or not: They which boast that they can make the ☿ of Metals without *Arg. vive*, they give us to understand that they are not Philosophers, and that they know not what Corruption, Regeneration and the Multiplication of things is, and if they did rightly behold their work, they would see that they are deceived: Let Boasters be Boasters; believe in these things nothing but what your eyes see, and consider al-

wayes the possibility of Nature, so shall you easily come out of this Labyrinth.

Lastly, I desire you that you would not be offended that I have held you so long with this Treatise; the condition which at present I suffer, permits little rest to write of this Operation; therefore have I cast it on the Paper so miserably; when I have more leisure, I will finish other Writings, which as yet for want of opportunity I cannot. The Alchymists everlasting God illuminate the Lovers of Truth with his Spirit, and bring them out of the Bonds of thick darkness and unprofitable Talk of supposed Learned men, *Amen.*

AD-

ADDITION
OUT OF THE *HALIGRAPHIA* OF *BASIL VALENTINE*.

How to make the Salt of Antimony.

POwder good *Hungarian* Antimony ſmall as Meal, and calcine it over a gentle Cole-fire, as men uſually do, alwaies ſtirring it with an Iron till all be whitiſh, and it ſmoke no more, but at length endureth an indifferent ſtrong Fire; then put it into a Crucible, and melt it into a tranſparent Yellow Glaſs; beat this Glaſs ſmall, put it into a

retort Glass, and pour on it strong distilled Wine vin. let it stand in a gentle warmth, and the Vinegar will extract the tincture of ☉, and will be coloured very high, which Tincture or extract of ☉ may be farther prepared, and may be used for an excellent Medicine. *v. Bas. Val. Trium mag.*

Now when the Tincture is all extracted, and coloureth no more the Vinegar, then dry the Powder at the bottom wholly, which will be black, grind it with so much yellow ♀, put it into a melting-pot well luted, and put it into an indifferent Fire till the ♀ be wholly burnt away, then grind the matter remaining very small, and pour on it new distilled Vinegar and draw the Salt thereby, and afterward through reiterated distillations draw off the eagerness of the Vinegar from

from it, and clarifie the Salt with the Spirit of Wine till it be bright, clear and white, if thou haſt wrought rightly, thou haſt the Salt of ♂ wholly fixt & active, although there is another way to make the Salt of ♂, which is writte elſewhere, *Doſ.* 4 *gr.* it is equal to the Salt of ☉, and cureth all Diſeaſes, it may eaſily be made *Sol.*

THE USE OF THE *Salt* of *ANTIMONY*.

THis Salt of *Antimony* is of a wonderful operation; for it performs almost all that the Salt of Gold doth, given in like quantity; it cleanseth the whole body of man, purifieth the Bloud, expels all Evils, consumes all obnoxious Humours, whence all open Sores have their beginning and recourse to; it cures the *French*

French Pox, taken four gr. at the most with a dram of the distilled water of *Lignum Vitæ*, sweating upon it, and this used daily till amendment.

The water of *Lignum Vitæ* is thus made; First, Grind it small, then moisten it with good Spirit of Wine in a Vessel close stopt; let it stand certain days in a gentle heat; this done, pour a good quantity of *Fumitory* water, or *Scabious* water upon it; digest them 14 days in a Bath, then distill it; reserve the Liquor apart, and the Oyl apart in Glasses close stopt; use the Water with the Salt of *Antimony*. It is likewise used with good success in other Diseases, whereof we treated in another place; but an understanding Physician knows very well what Virtues are in *Guiacum*, and what benefit it doth in

the cure of diſeaſes. There are other ways to diſtil a Water and Oyl of the ſaid Wood, which is needleſs here to be mentioned.

The Salt of *Antimony* checks the *Leproſie*, and other deep rooted Diſeaſes; it is good againſt the *Gout*, and weakneſs of the Joints, purifies and makes good bloud, corroborates the Heart, and the Balſam of mans Body, drunk with a ſpoonful of *Aqua vitæ*; it reſtoreth loſt ſtrength, opens all internal Impoſthumes, clenſes all external corroding old Sores, being ſtrewed into them, or duly applied with good and convenient Plaiſters or Ointments, Being diſſolved in good diſtilled Wine Vinegar, it doth in a ſhort time bring great eaſe to evil and incurable Sores to all Admiration. Being drunk with waters of *Wormwood* or *Carduus Bene-*

Benedictus, it cures all Agues of long ſtanding, which are deeply rooted, and admit no Cure, eſpecially the quartane; being drunk with *Mint* or *Wormwood*-water, it cauſeth good Digeſtion; drunk with waters of *Speedwel*, Red *Corn-Roſe*-water cauſeth a good Memory.

This Salt is uſed in *Alchymy* or Tranſmutation of Metals into Gold, if you add to it the fatneſs which drops out of the Wheels of the Chariot of the Sun whenas the *Alchymiſts Phaeton* undertook to drive it, as the Poets deſcribe it in their Alchymiſtical Fiction. For the excellent Fictions of the Poets which they produce and write concerning the Celeſtial Gods, are nothing elſe but Covers to conceal the ſecret Arts and Myſteries of *Alchymy*; as of *Apollo*, when he ſlew the

the Serpent *Python*; as also the Adultery of *Mars* and *Venus*; and it shall be proved, as I am of the opinion, that Chymical Operations are revealed in Poetical Fictions, when they wrote of the Loves and Venereal Actions of the Gods and Goddesses; as also when they introduce various and wonderful Metamorphoses and Transmutations; for if we should understand their Fables literally, we should prejudice wise Antiquity, to think that such understanding and wise persons should believe, teach and write such and so many wicked things of their Gods.

FINIS.

These Books are to be sold by *Moses Pitt* at the *White Hart* in *Little Britain*.

Folio.

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The *Fortunate Fool*, 1670.

A letter from a Gentleman of the Lord *Howards* Retinue to his Friend in *London*, Dated at *Fez*, Nov. 1669.

A Discourse in vindication of *Des Cartes* Systeme, and Opinion concerning Brutes. Now in the Press.

The Adventures of Mr. *T. S.* an *English* Merchant, taken Prisoner by the *Turks* of *Argiers*.